

Zion's Herald and Wesleyan Journal.

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION, FOR THE NEW ENGLAND CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

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FROM OUR ENGLISH CORRESPONDENT.
Paper Duty Abolished—Press Free-Times, Star
Standard—English Congregational Union—Chair-
man's Manifesto—J. A. James—Pastors' Retiring
Fund—Delegates—Black Bartholomew's Bi-centen-
ary—Dr. Vaughn's Speech—Evangelical Union
Conference—Rev. J. Guthrie's Secession.

ENGLAND, Oct. 17, 1861.

This month the abolition of the obnoxious paper duties becomes a reality in this country. It is to be hoped that a large measure, at least, of the benefits anticipated and predicted by its advocates will be reaped by newspaper proprietors, by publishers and booksellers, and consequently by the public.

The London Times, fairly beaten back in its attempts last year to stave off the inevitable day when its rivals could have some chance of competing with it, now gives up a quadruple broad sheet, and supplement besides, for three pence, being a reduction of one fourth in price.

The Penny Morning Star is quite jubilant on the matter. It has come out in large new type, and claims the main credit of having abolished the duties, and terrified the House of Lords into submission by the sanguinary conflicts now existing in Ireland. We are thankful to see that Zion's Herald proclaims some gladdening news. We have just been reading of the conquests of Israel's hosts at the beautiful Millennial Grove, Eastham, and the interesting account of the Chicago Camp Meeting, where loyalty to heaven was so strongly and affectingly intermingled with loyalty to our beloved country.

Open air meetings have for the last year or two attracted much attention in this country, and have been productive of much good. Through a Presbyterian minister of this place, who has just returned from a meeting held on the beautiful grounds of the

DUCHESS OF GORDON,

we are informed that hundreds of anxious souls manifested their desire for instruction. This meeting, under the auspices of the deeply pious Duchess, presented more of the appearance of a Methodist camp meeting in America than anything that has assumed that name here.

One large tent capable of containing several thousand was erected for the accommodation of the congregation, where the people from near and remote regions were addressed by a number of clerical and lay speakers. At a convenient distance and circling around this large tent, were several smaller tents, to which those who were anxious about their souls were invited to repair. These were not sufficient for the accommodation of the many who waited to inquire, "What must I do to be saved?"

Our English friends, however much they might wish to have camp meetings after the American fashion, could not command the accommodations. They have not miles of land to which they may at pleasure resort. There are many majestic parks, shaded by giant trees, whose beautifully trained branches form a shady shelter, which would seem to invite to grateful worship. And as we have looked upon these fair ports of God's dominion, and remembered that

"The groves were God's first temples,"

we have thought, if the Millennium were soon to dawn upon us, here might be a glorious site for an English "Millennium Grove," or "Sing Sing" Camp Meeting.

But these beautiful grounds are all owned by the nobility or the aristocracy, and those to whom they were capable of blessing themselves and the world at large.

The chairman closed his address by a solemn reference to the late beloved John Angel James, of Birmingham, who had the prosperity of the Congregational Union greatly at heart, and who had left behind him a name which should stimulate them all to greater devotion to their great Master. Immediately a resolution was passed by the Rev. G. Smith, to express the feelings of reverence with which the meeting regarded the memory of the Rev. J. A. James.

The resolution was carried in solemn silence, the whole audience of more than 500 rising. The Rev. Thomas James thanked the meeting, on behalf of Mr. James' family, for the sympathy and admiration expressed in the resolution; and the Rev. R. W. Dale, Mr. James' successor, feelingly responded on behalf of the church.

The Rev. Dr. Ferguson introduced the next subject in the programme, the Pastors' Retiring Fund. He announced, amid the cheers of the audience, that £22,000 had been raised in two years and a quarter. Twelve pastors received exhibitions in May for summates of from £20 to £40, and that day five more would be elected. But £100,000 were wanted, and he urged that all the churches should contribute to the fund. Dr. Brown, of Cheltenham, and the Rev. Thomas Rose also spoke on behalf of the fund.

The reception of the special delegates to the Union formed an interesting part of the proceedings. They were the Rev. R. Sewell, representing Ireland, the Rev. J. M. Jarvis, representing Scotland, the Rev. F. Miller from Australasia, and the Rev. W. F. Clarke, and Henry Marling from British America. A resolution was moved by the Rev. J. H. Wilson, seconded by Mr. E. Weston, and enthusiastically carried, after which the deputies successively addressed the meeting.

Perhaps the most striking portion of the business was that which occupied the second day, when the Rev. R. Ashton read a paper upon The Second Century of Black Bartholomew, prepared by Joshua Wilson, Esq. It recommended that the year 1862 should first of all be celebrated by carrying on the work of building chapels, gathering congregations, and organizing churches more energetically. A hundred new ones should be built, and the foundations stones of as many might be laid August 24, 1862.

Mr. Wilson also recommended that vigorous measures should be taken for diffusing the knowledge and extending the practical adoption of their principles. This should be done by lectures by the ministers on Puritanism and Nonconformity; by the circulation of cheap and popular tracts; by exciting a more general and lively interest among their congregations in their historical literature; and by the erection of a Conophant Bushfield field.

After reading the paper, which called forth repeated expressions of warm approval from the assembly, Mr. Ashton enumerated the names of the several pamphlets prepared by the Rev. Dr. Waddington, containing the biographies of early Nonconformist worthies, and mentioned that the Rev. Chas. Stanford, of Cambridge had made important and most important contributions to Nonconformist history.

A Memorial of Black Bartholomew, 1662, Dr. Weston and the Rev. Thomas C. Hines followed Mr. Ashton in very able speeches; and the Union appointed a committee to mature arrangements for the due observance of the Bi-centenary day of the ejection of 2,000 ministers from their homes and livings by the cruel Act of Uniformity.

A very vigorous Christian body exists in Scotland, the Evangelical Union, or as they are frequently named, "Mormonites," after one of the founders, the Rev. James Morrison. The body owns its separate existence to a revolt against the high Calvinism of the other Scottish churches which was so marked some 25 years ago.

The eighteenth Conference of the Evangelical Union was held in the city of Glasgow last week. The Rev. A. Davidson, of Glasgow, was unanimously elected President. There were thirty ministers present, and about the same number of lay-delegates. The meetings were well attended, and the reports from the various churches encouraging.

But the principal event of the Conference was the secession of one of its founders, the Rev. J. Guthrie, one of their theological professors. The cause he assigns for this step is the manner in which he has been treated by the organ of the Union, the *Christian News*, on the question of a prohibitory law for suppressing the liquor traffic.

It is most creditable to the Union that all its members are abstainers from intoxicating drinks, but some of them also advocate the "Maine Law," while others oppose any legislation on the matter. Mr. Guthrie has opposed the "Maine Law" movement, for which he has been taken to task by the *Christian News*, and he now resigns his position in the Union.

ALBION.

LETTER FROM ENGLAND.—
BY MRS. PHOEBE PALMER.
BRIGHOUSE, near BIRKBECK-TWEED,
Sept. 10, 1861.

REV. DR. HAVEN.—Your letter of August 14th has reached us. While we cannot be in full sympathy with the sanguinary conflicts now existing in Ireland, we are thankful to see that Zion's Herald proclaims some gladdening news. We have just been reading of the conquests of Israel's hosts at the beautiful Millennial Grove, Eastham, and the interesting account of the Chicago Camp Meeting, where loyalty to heaven was so strongly and affectingly intermingled with loyalty to our beloved country.

At a revival meeting. A meeting was held in the open air, near the suspension bridge of Crathie, on the evening of Sabbath last, at which address were delivered by the Rev. Messrs. Ireland, Skene, and Cobban, of Braemar. The attendance was large. Rev. Russell, the Earl of Dalhousie, Lord Stanley of Alderley, General Grey, and others from Balmoral Castle, were present. The notice has created quite a sensation, and reads thus:

A DISTINGUISHED AUDIENCE.

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THE BEST METHOD OF CONDUCTING SUNDAY SCHOOL CONCERTS.

Report of a Committee of the Lynn District Sunday School Convention.

BY REV. G. M. STEELE.

The object of the Sunday School concert we take to be the seeking of the divine blessing on the efforts put forth in the Sunday School. The Great Teacher, in his prayer for his disciples, said, "Sanctify them through thy truth; they know thy truth." The truth alone, however, faithfully taught or learned, will not result in personal holiness. It will not convert the world, nor sanctify the church, nor save an individual. The Divine Spirit must sanctify us through the truth, and to do this for us, God will be required of us.

Not only prayer is requisite to the efficacy of the Sunday School enterprise, but concert or singing is also.

BY REV. G. M. STEELE.

The Association was organized in New York in 1858. The second annual meeting was in Baltimore in 1859, the third in Philadelphia in 1860, and the fourth in New York, Oct. 20, 1861. I was present as a member, at the last three meetings.

Having attended, as a member, the last three annual meetings of this Association, and being satisfied with what I have seen of its work, that can accomplish but little good, that is dangerous and mischievous in its tendencies, and ought to be abandoned, I feel constrained, from a sense of duty as a loyal member of the M. E. Church, to publicly state the facts and reasons which have induced my judgment.

In doing so, I wish to disclaim any unkind feelings toward the members of the Association. I accuse no one of intentional evil. I implore not the honesty or purity of any member. But the best of men may hold erroneous opinions, and very good men, while meaning to do well, may be the instruments of much mischief.

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The constitution contains auxiliary associations in every Presiding Elder's district, one for every Annual Conference, and this National Association to compose of delegates from the Conference Associations; the ratio of representation being one delegate for every ten members. The National Association is to meet annually, the others as often as they think proper. It is styled in the constitution the "National Association of Local Preachers of the Methodist Episcopal Church in the United States of America."

It has the usual officers and four "counselors" from each Conference, "who shall transact all business of the Association during the interval of the annual meetings."

The first thought that strikes one is, that this is a magnificient project. If the plan could be carried out, and the whole body of local preachers—some twelve thousand, I believe—thus organized, what a vast importance is evident on our rivers. I had been credibly informed there had been a plan set foot to steal away our Sabbath School children by certain people. So I concluded to load my gun, and if I could kill two birds with one stone, why here's try. So being among a boozing race I thought I would "do as they did," and gave out that I would preach a sermon on "booms and boozing logs." It took out; came the red shirts to see what the old Machine knew about the matter.

Text, I Kings iv, 33. "And he spake of trees," &c. Woods would be of no use without trees—Introduction. Took them into the forest, representing by the great variety of trees of the family of man. The pine, hemlock, spruce, hard wood. Some people are straight grained, easy to work and mould; others knotty, cross-grained, suppy, like hickory, &c., &c. I got the logs into the drive, then I endeavored to show the influences that runs over on the ocean of eternity, into sin, &c. That checks like beams are placed all along on the river of human life, and that side beams placed in little eddies and still water, were places to moor the logs, or the souls of men. When the scaling, sawing, measuring and sorting process came on, then the true character would be in a moment appear in the unsound or *loudest* logs, that's not the best, but could be in a sound log, and that's not a great power for mischief!

Fifth. Such a National Association is unnecessary.

It is unknown to our Discipline. It would possess no legitimate powers, and would have no proper duties to perform.

Local associations among the local preachers, to promote Christian fellowship and increased usefulness, may and no doubt would be very useful if properly conducted. But there can be no use for a National Association, unless it be to represent the interests of the local preachers at the General Conference, and to assist them in the discharge of their duties.

Perhap one of these meetings, from which categorical objections features are excluded, may be described as a large public gathering, in which there is some excellent singing by the scholars, some good speaking by adults, and some recitations, more or less dramatical, by the children, but in which there is very little praying.

A single complimentary address to the throne of grace, in which we say something more and mean something less than were appropriate, is all the occasion seems to demand. There is scarcely a "concert of prayer," witnessed by the *faithful*, that could be of any service to the laity! It is claimed that they would be more likely to be found in the land! It is claimed that they would be more likely to be found in the land! It is claimed that they would be more likely to be found in the land!

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Zion's Herald.

BOSTON, WEDNESDAY, NOVEMBER 13, 1861.

PROTECTION AGAINST ERROR.

It is a remarkable requirement of Christ that one must "do the will of God" in order to know or apprehend doctrine. Having received the first elements of religious truth, which are founded on certain universal and undying instincts of the soul, in order to receive any increment of correct religious knowledge, one must act, or obey what he believes.

This principle in religion will explain the mystery which puzzled Macaulay so much, and has puzzled many others, who well informed and judicious men are liable to entertain very whimsical and absurd notions on religion as other men. Religious belief is not altogether, often not largely, the product of the intellect, it is rather more inclined to be dogmatic and metaphysical than to stop at the wants of the body. An angel visits him, and seeing his faintness, urges him to eat, to pluck off from the overhanging fruit and replenish the strength of the body. Adam metaphysically replies: What you ask of me is absurd. This faintness of which I complain is not in the body—my body is just as lame and heavy and perfect for aught I can see as when I first knew myself; it is my soul that is faint. I feel it in my mind, and now how can crowding fruit into my body strengthen my soul; can an angel answer me that? Besides, even if the fainting were in the body, this grape and this peach could not remain at hand when the petty conflicts of life will be of no consequence to us, and the spirit with which we have borne up under them will be of very great consequence.

The Advocate also has a fair article on Lay Delegates, calling upon the laymen to act upon it, and the intention to carry it to the Pacific Coast across Behring Strait to Peterburgh and Moscow, has some good thoughts on the two great nations. In our present intestine troubles it seems unnatural to speak of American greatness, but we cannot doubt that the United States of America are destined yet to be one of the leading nations of the earth. The *Methodist* says:

"Russia and America.—The American Temperance Union have made a four page

trial of Gov. Briggs' Resolution to Soldiers.—The

Methodist referring to the completion of the

telegraph from the Atlantic to the Pacific, and the

intention to carry it by the

to the

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